These gardens
433 furnish staples for local consumption and more cash crops for
241 the Marsa Matruh market. Matruh is dependent upon these
311 vegetable goods from al-Qasr, to the extent that the Governor
434 has forbidden the Bedouins to truck their goods to the higher
443 priced market in Alexandria.
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654 The success of arboriculture in al-Qasr has been the
• 245 result of a well-organized reclamation program in this area
177 by the government. The relatively good supply of fresh water
433 and the proximity of a large market town has made al-Qasr an atypical case in the government's attempt to transform the desert pastoral economy. Since 1960, the government's program has met with a great deal of success. Such results have, of course, induced the Bedouins of al-Qasr to accept change, and have further enhanced the future of the program. The figures below show, as of 1964, the plant distribution of orchards in the 'izba of al-Qasr, and indicate the measure of success attained by the governmental reclamation program.

The environmental conditions of al-Qasr are particularly well-suited for the olive tree: the olive has been the basis of the economic transformation of al-Qasr. The Bedouins tend to play down the government's role in developing olive arboriculture in the al-Qasr area. But before 1960, only the very
[556] wealthy men could afford to deal in the olive market, since it involves a great initial financial risk. Hence, prior to the entry of the government's program, there were 2,743 olive trees

TABLE 1

ARBORICULTURE IN AL-QASR, 1964

Plant	Acres	Plants Distributed	Successful Plants
Olive	947	40,399	32,488 (80%)
Almond	57	2,570	1,752 (67%)
Fig	66	10,537	(experimental stage)
Grape	.5	512	512 (100%)
Peach	2.5	804	200 (20%)

in al-Qasr, and these were distributed among only 27 men. Most of these men also owned large numbers of sheep.

In 1960, the government began planting olive trees on the registered land of individuals living in the 'izba sector. This plan also involved instructing the Bedouins in the care of the tree: an individual who had traditionally depended on the rains now had to learn irrigation farming. This aspect of the program, learning modern "water discipline," was a source of conflict for the Bedouin with his pastoralist outlook on life. The olive tree must be watered twice weekly. The Bedouins say that this made them feel like "peasants." The Bedouins were also apprehensive over the fact that the olive tree did not bear its first fruit, i.e., the first cash

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[747] crop, until five to seven years after planting. To alleviate the difficulties of this period of apprehension, which the Governor of the desert province refers to as "the dangerous period," the United Nations F.A.O. aid program was designed and put into operation in al-Qasr.

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435 A Bedouin may purchase an olive seedling from the government for the price of two piasters (about six cents). This same seedling costs the government 26 piasters. Once through "the dangerous period," a Bedouin can expect a yield of 120 to 150 kilos of olives from one tree. Olives sell for about 15 piasters per kilo. Or, at a cost of 5 piasters per kilo, the olives can be converted into oil. One ton of olives will render about 23 per cent oil. Olive oil is now considered a luxury item in Egypt, and the market price is very high. But only the Bedouin with a large harvest of olives finds it profitable to sell his product on the oil market. These conditions have made many Bedouins willing to convert from horticulture and sedentary pastoralism to arboriculture.

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177 Between 1960 and 1964, the government reclamation program has planted a total of 9,514 olive trees on land registered to 124 individuals. The average distribution of trees, about seventy-six per man, is indicative of one of the problems related to change in al-Qasr and about which we have spoken earlier. Most of the trees have gone to men who, before

654 1960, were olive tree owners. One individual, who owned 400
•245 trees before the reclamation program, now owns 1,400 trees.
177 His increase has not all been at government expense, but a large share of it has been. Of the 9,514 trees planted by the government, 4,666 of them have been planted in the barley and wadi area to the south; 4,848 in the garden area on the coast. In the southern sector, a Bedouin who owns at
[312] least ten acres of land may have the government drill a well and erect a windmill pump on his property. For this, he pays
[452] 350 Egyptian pounds (approximately $1,000.00) over a thirty-year period. The Bedouin is willing to undertake this contract, and also to take land out of barley production, because he sees the future security of the olive market. Because of this, also, he is willing to agree on land boundaries and to register his land with the government.

657 Economic transition would not be possible, nor could the Bedouins afford to hazard it, were it not for government welfare payments in the form of staple products. These rations stabilize the mixed economy of the al-Qasr while promoting a shift to a fuller dependence on agriculture. Of the thirteen
657 cooperative societies in the Matruh area, al-Qasr is the
474 largest and has been designated as a pilot project for the whole Western Desert. Al-Qasr garners the largest share of government aid, and, consequently, is heavily dependent upon it. The table below shows the amount of aid given monthly to

244 all times of the day in the desert. The Bedouins had most of these crops before the government came to al-Qasr. Since
[179] 1960, however, the Bedouins have been planting new crops such as okra, squash, cucumber, tomato, spinach and melon. All of
244 these are plants adopted from the Nile Valley. Vegetables
312 are grown by means of irrigation or dry-farming. Where there is no well water, an individual will cultivate without irrigation. In this case, crops are planted in the spring after the rains. This method is called ba'ali. Irrigation makes it possible for a man to obtain four crops during the year, but usually, the Bedouin is more concerned with security than with profit. Therefore, most Bedouins try for one good crop
244 and allow a portion of the land to remain fallow. Land which has been planted all year around needs at least one year's rest before it can be replanted. The vegetable harvest usually takes place in July or August.

241 The government has attempted to introduce other crops
179 into al-Qasr which have failed. Failure is related to two
312 main problems in al-Qasr: salination arising from the short supply of fresh water, and the Bedouin's misunderstanding of
•245 the techniques of successful irrigation farming. Figs have
179 not been successful in al-Qasr due to the nature of the soil itself. The almond tree has succumbed to the climate of al-
[132] Qasr. This tree blooms in April during the khamsin season, fifty days of hot, dry winds blowing in from the Sahara. The

245 blossoms of the tree are stripped away by these winds before
179 the fruit can mature.

178 Traditional values affect the Bedouins' perception of
517 their new life. Men are fond of gathering for their ritual
272 three cups of mint tea and recalling "the good old days." In
[829] those days, they say, men only had to ride, shoot, and drink
233 tea. In the past, there was a great deal of security in
178 owning animals which are not as dependent on the rains as
422 is agriculture. During a year of bad rains, a Bedouin could
233 always move his flock to Libya or to the Nile Valley: "When
931 we have a bad year, we take our animals to the grass of our
166 relatives. When they have a bad year, they come here." In
167 the drought year of 1960, 20,000 Egyptian Bedouins migrated
to Libya in search of pasturage. This caused an international
[648] conflict and King Idris of Libya, for a short time, closed the
border to Bedouins. The conflict was finally resolved, and
the Bedouins were given permission to use the pastures of
Cyrenaica. None of the Bedouins of al-Qasr were involved in
this movement.

233 The Bedouins who have settled in the 'izba sector of
al-Qasr also prefer to keep some sheep. The security which
they represent is worth the time and expense of maintaining
233 them and paying a shepherd to look after them. The Bedouins,
178 in the past, paid their shepherds one sheep for every ten
465 sheep that he tended. Payment was made twice a year. Today,

156 with four wives. It is not hard to understand why the people
159 of al-Qasr consider Hajj 'Ali a rajal khair par excellence.
554 For instance, when I asked one man it he could give me some
627 examples of court cases, he replied: "The one who is not an
124 'aqila pays no attention to anything save getting food for his children. The rajal khair has money and men (a reference to the "old days" when a person needed cohorts for battle), and so he always pays instead of us. He lends us money and helps us in doing anything, like Hajj 'Ali does." In another
124 interview, one man showed great respect for Hajj 'Ali's tradi-
156 tional status and modern ability to deal with the outside
159 world by giving him the honorific title of "shaikh," and
554 showing that the Bedouins of al-Qasr put their trust in him:
439 "When the olive merchants come from Alexandria, they go to
412 Shaikh 'Ali, someone who knows about olives. They ask him
•245 what kind of olives al-Qasr has. He shows the merchants, and they say: 'I will give you so much for them.' They make an agreement, and Hajj 'Ali collects the olives and gets the price for them."

156 In terms of local politics, I would guess, but do
159 not have data to prove, that Hajj 'Ali was the third party
554 most frequently referred to in seeking a termination of
[627] conflict. He was commonly asked to participate in these
[114] matters not only by the disputants themselves but also by the 'aqila or other third party presiding. He was sometimes

9: Murray E, K-3, 4 (ca. 1910-1935) 1935 MT9 Libyan Bedouin MT9
Egypt

436 of thinking in money, and they reckon blood-money in cash
178 (£300) and not in camels, as Bedouin should.

484 The more adventurous make, annually, long and waterless
245 journeys to the oases of Siwa and Bahariya to remove the date crop, and, after their own wants are provided for, a good profit usually results from the sale of the remainder.

181 An Egyptian critic, who should know them only too well,[1] calls them "haughty, independent, and untrustworthy in character. They are dull and so abnormally lazy that they have no desire whatever to do more than they learnt (when young)". But he puts this down to the nature of the country; less generous critics ascribe the nature of the country to them!

173 Besides the descendants from 'Ali's three sons, 'Ali el-
619 Abyad, 'Ali el-Ahmar, and Sineina, a large section called Sinaqra reckons its descent from Sinqir, a mysterious white man who was wrecked and washed up on the coast near Salum some time in the seventeenth century.[2] These are the true Awlad 'Ali, whose sections live mingled together in the most intricate fashion. Among them live also the Jumei'at, who invited them into the country, and various families of other *murabitin*, such as Qat'an, Awlad Suleiman, Hawara, Habun, etc.
619 To distinguish themselves from their vassals, the Awlad 'Ali call themselves *hurr* free, and the *murabitin* are divided into various grades, according as they pay tribute or not.

The Awlad 'Ali are divided into three main divisions, with section (*badanat*) and subsections (*'eilat*) as follows. Some of these are so numerous that they practically constitute fresh tribes of their own.

I. Awlad Kharuf

[193] These are the descendants of 'Ali el-Abyad ("The White"), the eldest son of 'Ali bin 'Aqar bin Dib, and are subdivided again into:

Section.	*Subsections.*
(1) 'Eilet Bu Hindi	'Eilet Bu Zayyana, 'Eilet Bahiya, 'Eilet Da'ud
(2) 'Eilet Bu Diya	'Eilet Ibrahim, 'Eilet Jereisat
(3) Awlad Mansur	El-Afrad, El-Tawa'il, 'Eilet 'Abd Allah

[1] Muhammad Bey Wasfi, for many years Inspector at Borg el-'Arab.

[2] Their sheikh told Hamilton in 1853, there were seven generations between him and Sinqir.